

*The*  
**CHRONICLE**  
*of the*

**LONDON MISSIONARY SOCIETY**

1934



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THE

JUNE, 1934

PRICE TWOPENCE

# CHRONICLE

OF THE LONDON  
MISSIONARY SOCIETY

## PRINCIPAL CONTENTS

...

"HOMU," by "Bati"

WILLIAM CAREY, by  
Edward Shillito

A WONDERFUL OPPOR-  
TUNITY IN INDIA

CROWDS PRESS INTO  
THE CHURCH (MASS  
MOVEMENTS IN  
INDIA)

A LOOK ROUND THE  
FIELD



*A rough path in China.  
Returning from Kuling.*

HEADQUARTERS - 42, BROADWAY, WESTMINSTER, S.W. 1



## ANNOUNCEMENTS

The RegisterArrivals

Rev. and Mrs. S. G. F. Phillips, from Malua, Samoa March 10th.

Mrs. T. Hope Evans, from Suva, April 11th.

Mr. and Mrs. G. E. Burton, from Tananarive, at Marseilles, April 12th.

Rev. and Mrs. G. E. Phillips, from India, April 13th.

Rev. George Parker, from Bangalore, April 19th.

Miss E. M. Haward, from Hankow, April 21st.

Rev. and Mrs. W. H. Geller, from Siaokan; Miss Edith Lane, from Shanghai; Rev. E. C. Baker and Mrs. H. A. Ridgwell, from Madagascar, April 27th.

Rev. E. P. Carter, from Central Africa, April 30th.

Rev. and Mrs. J. C. Jackson, from Benares, May 1st.

Mr. G. G. Wilson, from Peiping, May 5th.

Birth

THOMPSON.—On April 9th, at Tientsin, to Mr. and Mrs. R. S. H. G. Thompson, a daughter.

Deaths

HOLMES.—On April 19th, at Streatham, John Henry Holmes, formerly of Papua, in his 68th year.

TUCK.—On April 19th, at Sydenham, Mary Newall Tuck, formerly of Berhampore, North India, aged 70.

WHITESIDE.—On May 5th, at Eltham, Cecil, son of Rev. and Mrs. John Whiteside, of Dombodema.

Watchers' Prayer Union—New Branches

<u>Church.</u>	<u>Secretary.</u>
Queenborough.	MISS BURGESS.
Corsham.	MISS K. SHEPHERD.
Hanham.	MISS M. E. PAYNE.
Spalding.	MR. E. GOSLING.
Lexden.	
Circus Street, Nottingham.	MR. J. H. LAITY.

M.A.C. Prayer Meeting

The London Prayer Meeting for June will be held on Friday the 15th, at 5.30 p.m. in the Quiet Room of the Mission House. The leader will be Dr. Ingall, and the Rev. T. Cocker Brown will be present for the first time as a Foreign Secretary. Will all friends who can possibly arrange to attend make a special effort to be present at this meeting?

Bookings for the Films

The film, "Beginning at Jerusalem," will be shown at the following places during the year: Liverpool, September 27th to October 3rd; Eastbourne, October 22nd to 24th; Wellingborough, November 6th and 7th; Keswick, November 20th; Kendal, November 21st; Huddersfield, November 21st to 24th.

The "China and Japan" film will be shown at Bolton, October 9th to 11th; Ipswich, October 11th to 13th; Wolverhampton, October 29th to 31st; Holbeach, November 7th; Trowbridge, November 14th; South Shields, December 5th to 7th.

Urgent Vacancy

A fully qualified woman doctor is needed urgently for the Women's Hospital at Jiaganj, North India. Applicants should not be more than thirty years of age, and must satisfy the Society's Medical Council as to physical fitness.

All applications and enquiries should be addressed to: Rev. Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Wants Department

Thanks to the anonymous friend who sent a parcel from Cheltenham.

Please remember the summer time is the season for gardens to be used for all-day working parties for Medical Missions. The need of our hospitals is great.

Among many other needs are Gramophones, Records, Violins, Lanterns and Slides, Typewriters, Microscope for doctor's use, Cameras, Boys' Shirts, Knitting Wool, Gauze and Lint, Children's Books of certain kinds.

Write for all particulars to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1, who will also send on application the leaflets, "The Helping Hand" and "How to Send Parcels Abroad."

THE MISSIONARIES' LITERATURE ASSOCIATION is now incorporated with the Wants Department. Please note there are many requests for medical magazines, such as "Nursing Mirror" and "British Medical Journal," for "The International Review of Missions," also for educational papers such as "Child Education" and Geographical magazines, as well as for lighter reading.

A Week in Derbyshire

Mr. Basil Mathews, Professor Bernard L. Manning, Rev. B. R. H. Spaul, Rev. Idris Evans, Rev. Howard Partington and Rev. Godfrey Phillips, are among the speakers at the L.M.S. Summer Conference at The Hayes, Swanwick, Derbyshire, August 18th-24th. The special section for Sunday School workers will be led by Mr. Godfrey Pain, Miss Alice Battersby, Miss Gwen Parry and Miss Ilma Stead, acknowledged leaders in the various grades of Sunday School work.

A number of missionaries on furlough will be present, and there will be ample opportunity for informal fellowship and recreation. There are still a number of vacancies on our list. We expect they will be filled and it may be difficult to find room for all who wish to come, but we must know soon how many to expect at the Conference, and it will greatly relieve the organisation at Headquarters if you send in your forms immediately. If you are sending delegates from your Church or Auxiliary we will gladly reserve a place for them on receipt of the registration fee of 5s. The balance of £2 12s. 6d. can be paid at the Conference. Please address all communications to: Rev. Joyce Rutherford, Livingstone House, 42, Broadway, Westminster, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

# THE CHRONICLE

Of the London Missionary Society

JUNE, 1934

## “HOMU,” by “BATI”

*John H. Holmes, born 1866 at Harbertonford, Devon; member of Sherwell Congregational Church, Plymouth; studied at Western College; appointed to Papua and sailed June, 1893. His work was chiefly at Orokolo and Urika. He wrote “In Primitive New Guinea” and other books. “Bati” is the Rev. Reginald Bartlett, O.B.E. (District Secretary for the South Western Counties), who was himself at Orokolo from 1907 to 1912.*

“JOHN HENRY HOLMES entered into rest, April 19th, 1934.” On this day, his work finished, Homu set out on his last and simplest journey, at 2.45 a.m.

His whole life had been a preparation for it, and he was ready. No foul, fever-ridden swamps to face this time. No long, weary tramp through tangled forest, snake infested. No scorching march and aching limbs along shadeless beach. Yet one great river before him? The faith that was a part of his very being, and which had been his constant companion on hundreds of crossings, was sufficient for this also;

“When thou passest through the waters I will be with thee” was a promise that had never failed him.

And how like Homu to set out in the very early hours of the morning! This was ever his custom, to cover as many miles as possible before the sun rose.

Where did the expression “Gone West” originate?

There is poetry in the phrase. The glory of the West when the setting sun works its miracle of wonder and beauty has defied the painters and poets of all time. And Homu has “gone West,” into the indescribable glory. He spent his life going West.



FRIENDS.

*John H. Holmes with two men of the Papuan Gulf tribes.*



Appointed to Port Moresby as the colleague of Dr. Lawes, it was not long before he went west to Moro. Here, alone, for eight years he accomplished amazing work amongst untouched tribes, a work too great to be touched on in this short article.

Then came his one and only furlough to England, and his marriage to one who became such a strength and inspiration not only to him but to the Papuans. Returning to his beloved Gulf of Papua the journey was still westwards to Orokololo, and only the writer and his wife know of the greatness of the work Homu and Lou accomplished there. Yet again the call was westwards, to the tribes of the Purari Delta. Cannibals all. But Homu and Lou took these also into

their great family, became their father and mother, and love conquered.

Cannibalism and its unspeakable accompaniments could not exist in the full light and love that abounded with the coming of Homu and Lou. Westward, ever westward, seeking, finding, loving and saving. And now? Homu has gone west again, for the last time. No longer racked with pain and with body weakened by fever. Homu the big-hearted, Homu the lover of children, leading his little ones, a mighty throng, to the great throne.

For him? The "Well done, good and faithful servant."

For us? The upholding of the work that was so dear to Homu's heart.

"For all the saints . . . Hallelujah!"

## Bechuanaland and the Union

THE speech of General Hertzog in the House of Assembly in Cape Town, and the subsequent statement by Mr. J. H. Thomas in the House of Commons, drew attention once again to the idea of Bechuanaland being appended to the South African Union. The position of the Bechuanaland people is clear. It was of their own free will that they became associated with Britain on terms which are the subject of a treaty, and it would be contrary to the repeated promises of responsible British statesmen if their country should be allowed to be added to the Union of South Africa without the approval of the inhabitants of Bechuanaland.

It was to secure this assurance, amongst others, that the Chief Tshekedi came to London in 1930, and it was one of the matters pressed upon the attention of the Dominions Office by Messrs. Buchanan and Jennings on their recent visit to this country. Our information is that the very suggestion of transference to the Union is viewed with dismay by the Chief and his tribe.

As Mr. Chirgwin stated in an article in the *British Weekly*, on May 3rd:

"They are genuinely afraid that they would be reduced from the status of free men to that of helots in their own land."

The people of the Protectorates are also aware of the Colour Bar Act of the Union, which excludes the native African from undertaking skilled work, however qualified he may be. They are in general acquainted

with the Union's reactionary native legislation, and accordingly regard with dismay any suggestion that they should come within its scope.

The Tshekedi incident unfortunately gave the Union an argument which it was not slow to use. That sorry business raised the curtain upon Bechuanaland. It showed up the backwardness of the country, the poverty of the people and the inadequacy of the Administration. The attention that the Dutch papers gave to the incident was not so much dictated by sympathy with Tshekedi, as by the desire to point the finger at administrative incompetence.

But the friends of Africa hold that the way forward for Bechuanaland and the other Protectorates is not to include them in the Union, but to sever them completely from it. The hope of the Protectorate lies in a closer approximation to the Rhodesias. Within the Union the native people are suffering tribal disintegration, economic repression and cultural decay. In the Rhodesias, on the contrary, there is an enlightened and constructive native policy. It is in general what is known as Indirect Rule, which deliberately attempts to preserve and to develop such native institutions as the status of the chiefs and the functions of the tribal courts. This policy of Indirect Rule, set out with great skill by Lord Lugard in his important book, *The Dual Mandate*, is being applied to-day with most encouraging results in such territories as Tanganyika and Nigeria.



# LIFE AT KAWIMBE



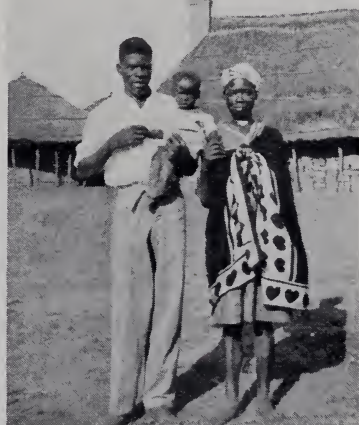
*Mary Brown, the mainstay of the child welfare work.*



*The Kawimbe motor taking African representatives to a Church Council at Mbereshi. Miss Couper at left.*



*A village school and its scholars.*



*The medical orderly, Elijah, his wife and child.*



*The church at Kawimbe.*

*Congregation dispersing.*

*There are nearly 800 members at the church and its outstations.*

*Photos by  
Elsie Baker, S.R.N.,  
and Bernard Turner,  
of Central Africa.*

# A Wonderful Opportunity in India

GREAT CHRISTIAN COLLEGE PROJECTS.

READERS of *The Chronicle* will have noticed in the Press the public appeal which is being made for large sums of money to enable certain Christian Colleges in India to meet the demands of to-day's situation. It is being made to the general public because the missionary societies which brought these colleges into existence are all struggling with their own financial embarrassments, so that they cannot make special appeals like this to their constituencies, yet unless help is found soon it may come too late. Nevertheless, they want their supporters to know about the appeal, and to respond to it with their prayers, and with such gifts as they may be able to make without prejudicing their gifts to the Society's general funds. Full particulars will be sent to anyone who asks for them, sending a card to the Foreign Secretary for India. Christian education has so great a part to play in the new India that it would be tragic if it should fail now for lack of necessary equipment or buildings.

The L.M.S. is intimately concerned in three out of the six projects for which money is being asked. Although it has six high schools for boys in South India and Travancore, and their effectiveness depends mainly upon the Christian quality of the Indian graduate teachers in them, there is no Christian training college which could impart to such men both the best professional equipment and a sense of the sacredness of the teacher's vocation. There is just now a wonderful opportunity for starting such a college in Madras for missions jointly, and no mission will benefit more than the L.M.S. if the opportunity can be seized.

As to St. Christopher's Training College for Women in Madras, we share in maintaining it, and already have drawn from it some of our finest Christian women teachers. Now we are even more intimately connected, because our historic Bentinck Girls' High School in Madras is to be handed over to be managed by the college as its practising school. The project is most promising, but



*Some Indians who have had the benefit of Christian Colleges. The Nagercoil Gospel Team, led by the Rev. J. H. Jacobs (centre).*



essential to it is the provision of college buildings and hostels, and of a new school building and residence.

But of all these urgent projects it is the Madras Christian College whose circumstances most of all call for quick help. Greatest of all such colleges, it must either lose its life, squeezed out by business traffic in the heart of the congested city, or move into the country outside. The Government of Madras, with the consent of its Legislative Council, has made a free gift of 400 acres of land, and offered building grants equal in amount to whatever the college may spend, up to a total of £122,000, surely the largest grant ever made to a missionary institution. There could be no stronger proof of the value of the college in the estimation of both the government and the general public.

The college has mobilised all its financial resources, three missionary societies have given substantial grants, and the Arthington Fund has given £1,000. The colossal undertaking has been begun in faith. Our own representative on the staff, Rev. Gordon Matthews, carries large responsibilities as

Bursar at this critical time. He and Mrs. Matthews last November showed us over the site, and the two great halls, stone buildings with red tiled roofs, which are being built, each to provide rooms for 150 students, also the fine science block. There is just enough money already promised to enable building to continue for, say, twelve months longer, but not enough to complete even the minimum project for moving the whole college. But the college and the builders are going on in faith, as they have perforce gone on for some years past, faith that God will not permit this great instrument of Christian education to be lost. The Government's offer had attached to it a condition that the "minimum scheme" should be completed within five years, and the five years end in October, 1936, or at any rate March, 1937. Before that time £54,000 needs to be raised in Britain, or the college will be in great danger.

The facts alone make a strong enough appeal; let us pray for the Madras Christian College, and add gifts if we can.

GODFREY PHILLIPS.

## *The Power of India's Students*

THERE are at present no less than 100,000 students in Indian universities. As recent history has shown, in Asia and elsewhere, it is this student youth which, sooner or later, is likely to become a dominant factor in the future of the country. In whatever field you look, whether it is politics, or business, law, administration or journalism, the application of science to practical affairs, or education itself, it is this great body of university-trained people who are likely to produce a large proportion of the leaders of to-morrow.

India, perhaps because of the metaphysical foundation of Hindu thought, has been less moved, as yet, by Western civilisation than any other land. But it is on the move to-day, partly because of Western education, but even more because modern economic forces are transforming the age-old basis of Indian society, the village, and breaking up the organism which supported its social customs and its religious beliefs.

But whatever the dynamic cause, change is coming hot foot on the land, and it is certain that in the struggles which lie ahead, between conservatism and reform, religion

and science, landlord and tenant, and the ancient customs by which both have been bound, between ourselves as representing a somewhat static discipline imposed on India from without, and the ardent and idealistic spirits who seek to create a new unity and a reformed and progressive society from within, in all these tremendous issues it will be the university student, emancipated in some degree from the shackles of the past, instructed in some degree in the knowledge that belongs to the future, who will play the leading part.

In this great century of reformation and renaissance which lies ahead, so full of hope, but also of pitfalls and of dangers, even, possibly, of tragedies and disasters, what of the alumni of the Indian Christian Colleges? Have they no contribution to make? May they not, in the long run, make the most vital contribution of all, more vital even than the constitution itself which is now being hammered out behind closed doors by the Joint Select Committee of Parliament.

*(From a speech by the Marquis of Lothian at a Mansion House Meeting on March 1st, 1934, to launch the Indian Colleges Appeal.)*



# Crowds press into the Church

By G. D. TROWELL, M.Sc., of Nagercoil.

**T**O receive folk into the Christian Church, not as individuals, nor yet by single families, but in whole groups of families of the same caste, as happens in mass movements, will seem to many very unsound. Here is no individual decision for Christ, but just a drifting with the stream. Is not quality being sacrificed to quantity? Yet despite such doubts, when confronted with these unsought crowds clamouring for admission, experience convinced practically all concerned that these were movements of God's spirit. It is true that there are stories of defeat and disillusionment to set over against enthusiastic tales of victory. Nevertheless, mass movements spread—and are still spreading—so that now four-fifths of the Protestant Christian Indians are their fruits. Success, too, has brought its own problems; individual missions in tackling them, accumulated valuable experience, but still the knowledge gained has not been widely shared. The results of a critical, thorough and penetrating survey, revealing alike strength and weakness, are now published.\* A wonderful book: candid, recording lapses, breakdowns, unfavourable opinions and awkward facts; a storehouse, too, of inspiring news.

Mass movements are seen to be the natural way for folk accustomed to decide and act as a group. Besides saving the individual from the mental anguish of breaking all family ties and harmful, unnatural isolation, large groups moving together enable the individual to continue in his group, which powerfully restrains him from going wrong and supports him in right living. Again, when a man's wife and family refuse to follow him, the Christian movement usually dies with him. Individual converts, cut off from their folk, are readily Westernised, but mass movement Christians remain undisturbed in their villages, thoroughly Indian.

## *Travancore leads the way*

An examination was made of each of 3,500 Christian families in ten areas, carefully selected to give the greatest possible variety of languages, castes, denominations,

and mission policies. The conclusions were checked in several conferences of workers from other areas. The National Christian Council, which organised the survey, conferred a signal honour on our Travancore Church by choosing it as the illustration of the well-established, successful church.

How advanced Nagercoil is, the report shows. Formerly depressed, Christians are now entering every walk of life; they have the biggest houses; the finest churches and schools, erected at their own cost; fewer of their children die in infancy (one quarter do, though); more of their children (especially girls) are being educated, and in the best schools; more adults can read; nearly all can repeat the Lord's Prayer and the Ten Commandments, and three-quarters know the Apostles' Creed. The way young women joined with young men in discussing, under an Indian woman chairman, a Christian Endeavour topic impressed the author.

## *The secret of Peace and Progress*

The book shows that the depressed people have been raised not by humanitarianism, but by Christian worship. Hinduism taught them they were degraded by divine command. This conviction they can only shake off through frequent Christian worship, where they are led to God-in-Christ, find He loves them and desires their service. Indian leadership made such a very formidable impression that churches and missions are urged to appoint more—a recommendation we in Travancore have anticipated by completing this year the process of replacing missionaries controlling churches, by Indians, a process begun fourteen years ago in Nagercoil.

The remarkable movement to Christianity among the Sudras, middle-class folk, in the Telugu country (including the L.M.S. area) has an excellent chapter.

There are many striking examples.

"Why did you become a Christian?" we asked a Nagercoil man.

"To find peace," he replied.

"Were you troubled by something?" the recorder asked.

"Yes. I was in great sorrow because of my sins. My life was very evil."

"And did you find peace?"

"Yes, and I have it yet after thirty years," he answered.

\* *Christian Mass Movements in India: A Study with Recommendations.* By J. W. Pickett, Director, Mass Movement Study, National Christian Council. Price 7/6, postage 9d. Livingstone Bookroom.

# H. Leonard Hurst going to Australia

*The Directors have appointed the Rev. H. Leonard Hurst to the position of Secretary for Australia and New Zealand, in succession to the Rev. G. J. Williams, retiring.*

THE newly-appointed Secretary for Australia and New Zealand was holding down one of the stiffest jobs in the north-east of England as a Congregational minister when the writer of this note got to know him first. He was pastor of the Roker Church in Sunderland from 1921 to 1926. The fine spirit in which he was facing the job was evident. The Local Auxiliary of the L.M.S. was seeking an Education Secretary, and Mr. Hurst seemed to be the sort of man required, but could he add to this further exacting bit of work? On being approached he willingly and enthusiastically responded. Not very long after the General Secretary to the Auxiliary retired, and he added his work also to what he was already doing.

After some years he left the north-east for the north-west, and again tackled a stiff proposition. In his second church at Ashton-in-Makerfield, from 1926 to 1929, he was equally successful, and was again found ready to add to his work every possible service that could be rendered to the L.M.S. When the Society was seeking a District

Secretary for the north-west a good many names were considered, but almost inevitably by reason of both his qualities and his enthusiasm his name was singled out and unanimously recommended to the Board.

Mr. Hurst has served for five years as a District Secretary, winning the admiration of a wide district for his splendid gifts of organisation and original methods, and winning the love of a wide circle by his considerable charm. When the time came to select a secretary for the other side of the world again there seemed to be a sort of inevitableness in the choice, which can only mean that he was really called of God to undertake this very important piece of service for the L.M.S. and the Kingdom.

\* \* \*

Among the agents and representatives of the Society in Australia since 1801 there

have been: Samuel Marsden (Episcopal Chaplain to the Settlement, Port Jackson), who was correspondent and advisor, John Saunders (Baptist), Dr. Ross, Aaron Buzacott, J. P. Sunderland, Joseph King, and G. J. Williams.



Rev. H. Leonard Hurst.

## A Happy Memory

*(Mary E. T. Moreton, formerly of Peking, died on April 5th, aged 78.)*

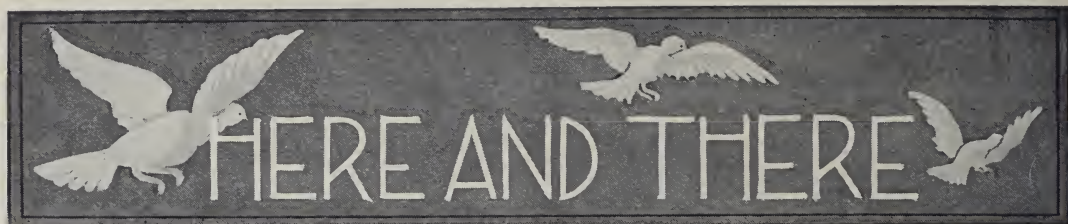
THE Rev. S. Evans Meech, who went to Peking sixty-three years ago, writes:—

"It has been my privilege to have known Miss Moreton from the time of her arrival in China in 1886. At that time there were two stations in Peking, one in the east city and one in the west. She came under appointment to the east city, while I was living in the west. But I was brought into closer acquaintance with her, as during an illness of my wife's she most kindly came west for a time, to minister to her needs in the absence of a nurse. Her work was to take charge of the Girls' School, which had been

in existence for many years in the east city. She acquired a good use of the language, and early won the affection of the scholars, as well as their respect. Not that she confined her work for the Chinese to the school.

"It was by her lovable disposition, and her willingness to do anything which would enable her to show to others the Master whom she served, that she won so many to her Lord. The mention of her name was sufficient to draw from women happy expressions of their regard for her, with thankfulness for what she had been to them and done for them. I feel that her work in China is still producing the desired results."





### Making contacts

FROM a Magazine Secretary's letter :—  
 "I have enjoyed delivering the magazines. I have come into contact with people to whom I should otherwise not have spoken. I am sure the magazines supply a great need, in showing what missionaries do and why they do it."

### Women's Day at the Mission House

We expect a large crowd at the Mission House on Wednesday, June 6th, for the Conference on Women in the East. Among the speakers will be Mrs. Liu from China, a friend from India, Miss Eva Spicer (Ginling College, Nanking), and Miss M. L. Butler (Bangalore).

As the accommodation at the Mission House is very limited will you be sure to use your ticket if you have one (or return it immediately if you are unable to use it), and if you have not a ticket and desire to come will you apply to Miss Joyce Rutherford at the Mission House and see if there are any to spare?

### By air in Papua

There are inland gold-fields in Papua which have this distinction: they can only be reached by means of aircraft. Many attempts at road-building have been abandoned in face of the hills and rivers which intervene. But a daily service by air is maintained, not only for passengers but for the transport of goods and machinery. One gold-mining company had a giant steel wheel, 6½ ft. in diameter, transported in the cabin of a machine owned by Guinea Airways, Ltd., to the Bulolo Goldfield. The use of aircraft in these days is increasing rapidly. Visitors to Papua by occasional steamships are now invited to survey the wonders of mountain and jungle by aircraft, which can be chartered by radio before arrival.

### Hope Fountain

"Six of our most promising girls," writes Neville Jones from Hope Fountain, "have left us to start their work as ward-maids at the Maternity Hospital, where they have settled down well and are giving every satisfaction. We go to see them as opportunity makes it possible, and have a service for them once a month. They are always pleased to see us and a warm welcome is ready for us at all times. Already as an outcome of this enlarged scope for our better educated girls we have been asked for three more for the Bulawayo Day Nursery, and we are hopeful that this proposal will mature."

### Point-in-View Church

Mrs. Harry Barber, of Bromley writes :—  
 "The article in the April *Chronicle* (page 92) on 'A Great Little Church' was of special interest to me and my family. 'Bati' does not mention, in his interesting account, one unique feature of the building.  
 "My grandfather, Rev. John Farnham Guenett, spent the last years of his ministry there, over 50 years ago. Being a musician as well as preacher, he built with his own hands a remarkable little pipe organ in the pulpit, which he played himself, closing the keyboard to form a desk for the rest of the service.

"Mr. B. A. Glanvill of Bromley and Christchurch, Westminster Bridge Road, relates how he used to drive over from Exeter as a boy with his father to attend the services. He remembers one great occasion when Dr. Newman Hall preached, how he and my grandfather jumped in and out of the pulpit as one preached, etc., and the other played.

"On our last visit I was allowed to play the organ as a special favour, being the granddaughter of its originator. It is greatly treasured, as, owing to its unique construction no present-day organ builder probably would attempt to repair it."



*A Municipal Election*

Calcutta has been full of excitement lately because of the Municipal elections. Day after day men and women have gone from house to house asking the electors to vote for their candidates. Last night the excitement became tremendous when bands of men and boys shouted the names of the different candidates up and down the streets.

This morning we went to the polling-booth for women in Ward No. 22A with Miss Shome. We saw crowds of people on the road asking for votes for their candidates. We did not know the way to the polling-booth so Miss Shome asked people on the road, but they said to her, "For whom are you going to vote?" And no one told us the exact way. The polling-booth was in Nepal Bhattacharjya Street in Kalighat. We were interested in this booth because Bina was there with her mother and grandmother receiving the women and requesting them to vote for her grandfather. When we went there we found the place very noisy because so many women were chattering, having refreshments and discussing for whom to vote.

As each voter went inside, an officer found her name on the electoral roll, put a mark alongside it and gave her a voting-paper. On this paper there were the names of the candidates, one of whom was to be chosen. The voter then went behind a curtain, put a cross opposite the name of the candidate she preferred and folded her voting-paper and put it inside the ballot box.

To-night the votes will be counted, and the poll will be declared late to-night or early to-morrow morning.

*(An article written in English in the magazine of the United Missionary Girls' High School, Calcutta.)*

*The Children's "Very Own"*

In connection with the "Missionary Minute" (the series of short missionary readings for Sunday Schools in use in Scotland and in parts of England), there has been in Scotland, in Medical Missionary Week, a Children's "Very Own" envelope collection. The bairns have been told not to ask adults for money, but to bring as gifts which are the results of some definite act of self-sacrifice on their own part. The results have been really gratifying—quite a large number of small sums totalling over £20 last year—that represent a sacrifice.

The Superintendent of a church in Mid-Lanark, where unemployment is general, had the happy idea of asking his children to slip a little note into their envelopes telling how the money has been saved, or why it was given. The following are a few of the answers: "Not 'me first' this time." "I have not bought sweets." "I have not went to the pictures." "I walked to town last night instead of going on the car." "I went a message and got a penny." "I put my penny in this envelope by not buying sweeties." "I washed my neck."

*Summary Income and Expenditure Account*

YEAR ENDING MARCH 31ST, 1934.

	£	s.	d.		£	s.	d.	£	s.	d.
Expenditure Abroad .. .. .	161,469	19	6	Contributions:						
Expenditure at Home (Administration, Propaganda, Candidates, etc.) ..	23,564	10	4	British Isles .. .. .	133,694	17	1			
Superannuated Missionaries and Widows .. .. .	12,250	2	6	Other Contributions .. .. .	19,826	18	7			
								153,521	15	8
				Dividends and Rents .. .. .				6,776	2	8
				Legacies applicable to Income .. .. .				15,810	0	0
				Income from Special Funds .. .. .				7,409	8	1
				Excess of Expenditure over Income .. .. .				13,767	5	11
	£197,284	12	4					£197,284	12	4

*Net Income and Expenditure Account*

	£	s.	d.		£	s.	d.
Deficiency brought forward .. ..	72,075	10	9	Legacies in reduction of deficiency .. ..	16,791	5	2
Add deficiency on year .. .. .	13,767	5	11	Deficiency carried forward .. .. .	69,051	11	6
	£85,842	16	8		£85,842	16	8

# WILLIAM CAREY

By EDWARD SHILLITO, M.A.

## I

IN common with all who love the missionary cause, we pause in the midst of our present tasks to salute the memory of William Carey. He belongs to the Baptist Missionary Society, and with our neighbours in the other ship we rejoice in the story of their founder. There are many reasons why the friends of the L.M.S. should not forget Carey. He belongs to the Church Universal, and he has still much to teach all who serve the kingdom of God. We do well not only to praise famous men, but to learn from them. Carey himself warned his friends not to praise him, when he was dead, but to praise his Saviour. He would not have valued our eulogies if we did not learn what he had to teach of the grace of God. What then does the remembrance of Carey bring to us?

## II

Carey did not carry the Gospel as a piece of news which he had received but had not verified. He knew what his Lord could do for the Indians, because he had been himself disciplined and redeemed and he was not his own. We are sometimes too hasty in our estimate of the early pioneers of modern missions. We think of them as though they were splendid in their deeds, but somewhat quaint and old-fashioned in their thoughts upon religion. But with the exception of a phrase here and there Carey's call to his people to enter upon the missionary enterprise could be printed and used by the L.M.S. to-day. The faith by which he lived was the faith by which our fathers in the L.M.S. lived, and that remains the faith by which we live. It is the response of the soul to the mighty love of God, which is given to us in Christ Jesus. Nothing less than that can carry such an undertaking as that to which Carey called others, but only after he had obeyed the call himself.

## III

Carey is a witness to the place of education in the cause of missions. To speak of him as a cobbler is an interesting piece of biography, but it has no other significance. There is no reason why a cobbler should not be an educated man, and it does not become the followers of one who spent years as a carpenter to apologise for the trade of a cobbler. Carey, even before he went to India, was an

educated man though he owed nothing to the academies. He had learned several languages, while he hammered at the shoes brought to him. He studied the world of his day and had mastered all that could be learned of the tribes of mankind. The New Testament set him in the eternal world; the journals of Captain Cook and many other books showed him the world in which he had to live out his faith. When the witty Dean of St. Paul's, Sidney Smith, sneered at him as a "consecrated cobbler" he was very foolish.

Carey was indeed a consecrated cobbler, but he was a scholar when in 1792 he sailed for India, and in India from year to year he grew in knowledge and learning. He offered unto his Lord a mind brilliant in its gifts and splendidly disciplined. His distinctive work he could not have done otherwise.

## IV

Carey was not a man who cut himself away from his fellows. We see him busy upon many tasks, working in the indigo factory, farming, lecturing to the officers in Fort William, printing, preaching, teaching, and visiting the sick—he was not in the least a hermit or recluse. In a life of bewildering variety he witnessed for his Lord. If anyone thinks that such missionaries were limited in their means of approach to others, he has only to read their story. Missionaries to-day are happily most varied in their ministry. There are no two alike. But they have in their variety of means nothing to teach these old apostles of the faith. They did not always reveal their character in their diaries, but they were splendidly human beings, rich in their interests, and not always serious. Carey had a pleasant wit, even at the very end he lamented that brother Marshman would be sure to let the cows into the garden after he was gone. Carey, moreover, loved his garden and was a first-class botanist. He not only built printing presses and schools and colleges, he made botanical gardens and almost sang for joy when he saw in India the daisies and violets of his own beloved Midlands. We want, and we still have, men and women like that, not specialising in things called sacred, but offering their whole being to their Saviour.



## V

Carey believed in the coming of the Indian Church. He believed in the provision of schools; he left behind him Serampore, which is still a witness to his memory in Calcutta. He believed in the Mission of the Bible. It was his achievement to give to the great peoples of India the Word of God in more than thirty of their many languages. He saw to it that Indians should read the Word. In this undertaking he was one of a fine team; when we think of Carey we can never forget Ward and Marshman. They were men with a magnificent audacity. They believed that on the wings of the printed word Christ would draw near to India. They believed in the written word, and in nothing do we need more to learn from them. It is a charge to which there is no satisfactory answer that in our missionary work we have neglected the printed page.

## VI

One word more may be added. There was no International Council in the days of Carey. But so far as he had opportunity he kept in touch with missionaries in other fields and in other societies. Our readers, if they will turn to the letter partly printed here, will see how generous was the mind of Carey and his friends. Before there was any organisation in missionary fellowship they had the secret of fellowship. That was because they set first their faith in their Redeemer and hailed all who shared that faith, however they differed in other things, as fellow members of the body of Christ.

*Remember those who had the rule over you and spake unto you the Word of God, and considering the issue of their conversation, imitate their faith.*

*We shall esteem a Letter from you, or any of your College, as a great favour. Do tell us, where is the seat of your labours. What success you have had, What prospects are before you. What difficulties you meet. We long to know you more intimately. To pray for you more heartily; To sympathise with you more affectionately, and to rejoice with you in a more lively strain. We wish you to be the same by us. Let us therefore mutually communicate by Letter, and let a strict union between Africa and Asia be cemented by our means.*

*We feel that we are very affect.<sup>d</sup> yours in the bonds of the Gospel —*

*Serampore, Bengal  
14 Feb<sup>y</sup> 1801—*

*W<sup>m</sup> Carey.  
Joshua Marshman)*

*W Ward  
D. Brunswick*

*Felix Carey*

### Carey and Vanderkemp

SOON after Vanderkemp arrived in South Africa to undertake the oversight of the L.M.S. Mission there, he received from Serampore a most affectionate letter of greeting signed by the Baptist missionaries.

It was a long letter, which welcomed Vanderkemp to the ranks and set forth the manifest need of the disordered world for the healing Christ.

The paragraph which forms the illustration on this page occupies only a sixth part of the letter.



# A Look Round the Field

NOTES FROM THE DIRECTORS' SURVEY OF THE YEAR.

THE year under review has been one of mingled joy and anxiety. The financial stringency which was so acutely felt a year ago has continued without abatement in most parts of the Mission Field, though the situation in the homeland has somewhat improved. Great numbers of native workers serving God in connection with the Society have had their small stipends so severely reduced that they and their families have felt the pinch of real want; some, indeed, have received no salary at all for several months. This has been due partly to the inability of the Christians in the field to give their usual contributions, and partly to the drastic cuts in the grants from home.

But mingled with this pressing anxiety there has been much cause for gratitude. The churches at home have shown sympathy and interest beyond the average. There have been indications on all hands of a growing concern for the work of the Society. While in the field there has been loyal and enheartening service. The Gospel has been preached in city and countryside, in school and college, in hospital and home. In a score of ways the purpose of God for men has been made known, and faithful tireless work has been done in Christ's name.

## The Reductions and their effect

In accordance with the plan to balance the budget within three years it became necessary to make serious reductions in the Society's expenditure last June. A total economy of £5,849 was effected. This economy was secured partly by taking advantage of certain adjustments, such as the improvement in South African exchange and the lessened cost of running the *John Williams*, and partly by specific reductions. These reductions were spread fairly evenly over the Home and the Field expenditure. Their effect was to cut down the personnel of the Society's workers, both at the Mission House and in the Mission Field. The reductions abroad were mainly effected by not filling the vacancies created by the resignation or retirement of certain missionaries. In only one case did the Directors dispense with the services of a missionary. The total man-power of the Society has none the less been reduced by twelve. In this way the

Society has avoided giving pain to individual missionaries who might otherwise have had to be withdrawn, but the work has none the less suffered, and the total Christian impact which the Society is making at home and abroad is necessarily reduced.

It is impossible to give any adequate estimate of the effect of these reductions upon the work of the Society in the field. Even though the news was not unexpected and even though the reductions were not large, it brought difficulty and bewilderment to missionaries and nationals alike. The Board's decisions have, of course, been carried out with loyalty and despatch, but the Society's witness has undoubtedly been weakened, and in a day when its full strength was urgently needed.

## Candidates held up

There is, however, another aspect of the question. There are not only several unfilled vacancies on the Society's staff overseas, there are also several accepted candidates in this country awaiting appointment. Perhaps no phase of this problem is more serious than the present inability of the Society to appoint all the candidates who are ready and waiting to go to the field. That men should be ready to give their lives for service in the cause of Christ abroad and that the Directors should be unable for financial reasons to appoint them is a tragedy alike for the candidates, for the home churches and for the missionary cause.

## A Gift from Travancore

The Travancore churches, having heard of the difficulties of the "Mother Society," as they love to call the L.M.S., spontaneously planned to take the occasion offered by the Foreign Secretary's visit to send the Society a gift in token of their love and their gratitude for the Gospel. Travancore has suffered as much as any country from financial depression, and these are hard days for all our people; nevertheless they have given with enthusiasm a sum of £451 15s., which in proportion to the income and circumstances of the givers represents noble generosity. Part of this sum was presented at a memorable meeting of nearly three thousand people in the Home Church in Nagercoil during the visit of Dr. Norwood

and Mr. Phillips. It was rightly called a meeting of thanksgiving for the Gospel, and in itself was a thrilling demonstration of what the Gospel has achieved.

The Telugu Church Council has been planning an important step forward, and intends shortly to ask the Board to entrust to it the charge not only of all the congregations as at present, but of the village schools and of the work done for women. This means the assumption by the Council, before its churches collectively are anywhere near self-support, of large financial and administrative responsibilities, and the method by which it is to be done must be considered with great care, but it is significant that in an area marked by the deepest poverty there is so much enthusiasm for growth in self-support and for what is called "Indianisation."

### Church Union

There was a good deal of activity during the year in the discussions concerning Church Union in South India. At one stage the Telugu Church Council gave a definite vote against union, but further proceedings at the General Assembly indicated the possible removal of some of the obstacles

which the Council had felt, and a subsequent meeting of the Joint Committee of the three negotiating churches appears to have carried matters a step farther. There is no probability of a final decision being taken within at least four years.

### China—Building up again

In China some progress has been made in the difficult task of unification and pacification. Chiang Kai-shek, the acting President, has set himself the threefold task of breaking the power of Communism as a political and military movement, organising a stable and effective government in place of the Soviet regime which he has destroyed, and carrying out the social reconstruction of those areas. In this task he has achieved some success, and there is now a comparatively small proportion of the territory once occupied by the Communists still unreclaimed. He has definitely sought the co-operation of the Church in the task of social reconstruction.

Central China has approached more nearly to normal conditions than for many years past; the havoc caused by the flood in 1931 had been largely made good, while churches



From the drawing by]

THE LEAVEN.

[Eug. Bernand.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."—*Matt. xiii, 33.*



and groups of Christians whom it has not been possible to see for years have been visited. It has been a great inspiration and a cause for deep thankfulness to God to find how many of our simple country Christians have stood firm in their faith during these bitter years of trial and persecution. Much has been destroyed, but the marvel is that so much has stood.

The Oxford Group Movement has made itself powerfully felt in some parts of China. Groups, national and international, have been formed in a number of centres, and individual missionaries, returning from furlough, have brought back with them something of the power and joyous vitality which the movement has released in Europe and America.

### *South Africa—Drought*

One of the most prolonged droughts on record added to the depression from which South Africa has been suffering in recent years. In addition to the fall in world-prices, Bechuanaland has been badly hit by the economic policy of the Union of South Africa, by wide-spread cattle disease, and by long-continued drought. Great numbers of the people are living in extreme poverty. Malnutrition is common. In consequence there has been a falling off in church contributions. Ministers, evangelists and teachers have had their salaries greatly reduced, and some have received no payment at all.

### *Central Africa—The copper mines*

An outstanding event of the year has been the appointment of a missionary for work in the Copper Belt of Northern Rhodesia. This additional appointment to the missionary staff of the Society was made possible by an anonymous donor under whose gift new appointments have already been made in India and China. The newly-appointed missionary is spending the first year studying the language and the conditions of the people, and he will then take up his residence in the Copper Belt and give himself to the care of the native employees in the mines and locations.

A disturbing feature of village and church life during the year has been the return of large numbers of workers from the Copper

Belt. These men, disappointed at the closing of the mines and the consequent cessation of their work, have returned to their villages where in many cases they are a distracting and disintegrating influence. There is need for more than usual wisdom and grace on the part of missionaries in Central Africa to-day.

### *The motor schooner*

Throughout the year the *John Williams V* has continued her vital service of the islands. In spite of vagaries of weather she has kept to her time table with remarkable precision, and she has been operated throughout with economy and efficiency. It has been found that her sails are still of little assistance, and she has mainly to depend upon her engines for power. The staff in the Gilbert Islands has been increased by the appointment of a new missionary, and there is every prospect of a continuance and development of the constructive work that is being carried on in the Gilberts in the name of Christ.

Papua bore a heavy share of the "cuts" that had to be made during the year, and the missionaries carried through the reductions with real courage. Some parts of the work have suffered greatly, and the number of boys who lived as boarders at the head-stations was in most cases greatly reduced. Since it is from these boys that future workers are mainly drawn the curtailment of their numbers has sinister possibilities for the future of our work.

### *Our last word*

The year under review has not been an easy one from any point of view. It may be that God has lessons for us to learn, and the Directors are anxious to know and to do His will. The Directors are convinced that the limit of the financial resources of the churches has not been reached. They cannot believe that it is the desire of the churches or the purpose of God that some of the high places in the field should be so lamentably understaffed, much less that the work and witness of the Society should be curtailed. It seems clear that we are being called to renewed consecration and a closer walk with God. From such companionship will come new knowledge and new power.

"God's in His Heaven. So forward, brave hearts. To what adventures I cannot tell, but I know that God is watching to see whether you are adventurous."

(J. M. Barrie.)



# A Consecrated Life

*Mary Tuck, of North India, died on April 19th, aged 70.*

MISS MARY TUCK went out to India in 1891, and for twenty-six years she and Miss Leila Robinson worked side by side in Berhampore, Bengal. They were very devoted to each other and fitted in together so splendidly that each branch of the work there is associated with them both. The Children's Home in Berhampore was started and carried on by them together. To-day there are many men and women, in various parts of India, who have reason to thank God for them.

Miss Tuck for many years supervised schools for Hindu girls—the guiding of the young teachers and running a hostel for them called for much wisdom and understanding—she inspired so many of them to a greater devotion to their work and showed them how great things they might do for others.

The Converts' Home and the industrial work were very dear to her heart and she kept prayerfully on in spite of sometimes unpromising material. There are from among their numbers many whose life's inspiration has come through her example and love.

It was always a great joy to her to help in the training of Biblewomen and to go with them into the homes of the people to tell of the love of God.

From the time of her retirement, eight years ago, no Indian mail went out without at least one letter from her to some of those whom she loved to think of as her own.

She wrote the L.M.S. Gift Book for Ship collectors in 1900 ("East and West"), published little books on Indian life, and contributed articles to periodicals and magazines.

She had a wonderful gift for making friends and helping them to be their best selves.

Through the Indian Industries Department at the Mission House she has—along with others—carried on a very important activity by means of which some of the social work in both North and South India is greatly helped and enabled to keep going.

Her connection with St. Aubyn's Church at Upper Norwood as a member, and latterly also as a deacon, was an added joy and inspiration in her life. She felt it to be a very great privilege to serve her Lord and Master there. She was ready and eager to help wherever she could.

There will be specially deep sorrow among the many in India to whom she was, and always will be, Boroma—Big Mother.

Great is the blank left in all our hearts at her passing, but we rejoice to feel that she has finished her course and has reached Home at last—that she is reunited to her dear ones gone before, and that she now beholds the face of Him she loved to own as Lord and Master.

M. W. LING.



*A life given to the help of youth.*

*A statue of J. H. Pestalozzi, the Swiss teacher, author and educationist, 1746-1827.*

## “If we faint not”

A WORD FROM HEADQUARTERS.

WHEN the late Griffith John preached the annual sermon of the Society in 1872 he took for his text the words “Let us not be weary in well-doing, for in due season we shall reap if we faint not.” If he were preaching the L.M.S. annual sermon this year he might well take the same text for the encouragement of us all. Weary men and women never succeed in any undertaking, and wearied efforts do not prosper. We are facing a great task, however it is considered, and we have to bring to it every bit of nervous energy and all the inspiration of hope that a glorious enterprise demands. It may be that we have been too much concerned with “keeping things going” and have taken colour too much from the policy so evident in world enterprises around us of *playing for safety*. As a temporary policy that may sometimes be necessary in order to conserve and consolidate our position, but final victory is not attained that way. Our L.M.S. work at home this year, as every year, needs more of the spirit that overcomes and that will not permit difficulties to daunt endeavours.

\* \* \* \*

The work we are doing in our own churches is essentially missionary. Every minister who brings the realisation of the world aim of the Gospel to people whose conceptions of Christ are limited and narrow is doing missionary service. Dr. P. T. Forsyth used to pray for “the unevangelised fields in our own hearts.” Such a prayer is suggestive. There are fields to conquer at home as well as abroad. Everything that helps to make the churches at home missionary is in line with the final objective of the Gospel. The essentially catholic tradition is found in world evangelism, and no Church is in reality a Christian Church which is outside the stream of that effort. It is in our missionary endeavour that we reveal our valid churchmanship. In so far, therefore, as we are able to enlist our fellow-members with ourselves in work for the L.M.S. we are definitely extending the vital bounds of the whole Church. The world will never be won for the Gospel until every member of the Christian Church is intent upon winning it. Without the will for the kingdom that kingdom cannot come. It is both an elementary and a fundamental part of our faith to be missionary and our intensive

work in the churches is necessary to the extension of the work of Christ in the world.

\* \* \* \*

We would remind the L.M.S. workers in the churches that they have the right to make use of the directors of the Society when desiring information and help. Many of the directors would be ready to respond to such requests, and through them the work of the Board and the constituency may be brought more closely together. It is a healthy sign of interest to find inquiries regarding the policy of the Board of Directors forthcoming from the churches. Please make more use of the members of the Board. The wide diffusion of information is a means of education leading invariably to practical results. In this connection a larger use of the Society's Annual Report should be considered by both our ministers and the missionary committees of the churches. The Popular Report, issued as the August number of *The Chronicle*, can well be made the starting point for a series of addresses, or (even better) the basis of group discussions on our missionary service and responsibility. A revival of missionary study is one of our urgent needs. Our churches ought not to be dependent upon the annual visit of a deputation alone to sustain or to arouse interest. Our basis must be more sure.

\* \* \* \*

These matters are made more urgent by the extremity of the situation which again confronts the fields of the L.M.S. work. In spite of the very valiant efforts made in trying circumstances by hosts of our people, the fact of a deficiency of £13,767 cannot be evaded. Although the L.M.S. expenditure has been reduced during this last year alone by £10,596, following previous reductions of £12,360, income is falling still further. This means a much smaller field of real missionary service, even though the areas of labour are still nominally held. Do our people fully appreciate this fact? Do they wish it and can they help it? Are the resources of our churches so near to exhaustion to justify this situation? These are the problems to which we must give immediate and close attention, and in which we are bound to ask for both consideration and help from every friend of L.M.S. work.

N. B.



# THE READER'S GUIDE



**Faith in Action.**—By A. J. Nixon, B.A., Ph.D.  
(The Kingsgate Press, 2s., postage 2½d.)

Nine chapters on Faith, its operations and uses in life, written for the help of "ordinary men and women."

**Kagawa.**—By H. J. Charter. 1933. (The Christian Literature Society, Colombo. Price in London 6d., postage 1d.)

A cheap, concise and simple account of Kagawa has been prepared by the Rev. H. J. Charter, B.A., B.D., and issued through the Christian Literature Society for India. Dr. Kagawa himself supplies a brief introductory message and the whole work is well done.

**The Adventures of Anai and Jok.**—By Hebe Spaul. (Evans Bros. Ltd., 1s. net, postage 1d.)

For most boys and girls slavery is associated with the explorations of David Livingstone and the campaign of Wilberforce. Few of them realise how many slaves still remain in the world. This little book tells the story of an African boy and girl carried away into slavery by Abyssinian raiders. It is well illustrated with black-and-white drawings, and can be read by boys and girls themselves or used as lesson material by teachers. It should add to the children's knowledge of the constructive work of the League of Nations.

**The Hope of the World.**—By H. E. Fosdick.  
(Student Christian Movement, 6s., postage 6d.)

Dr. Fosdick has adopted a good title for his first volume of sermons; one which is already familiar to our readers as the title of our famous picture.

The sermons are worthy of the title, and will be found to embody all the qualities for which the preacher's books on Faith, Prayer and Service have made him a guide to many. The concluding paragraph of the book will show its character:—

"Go out then on this Easter Day with a song of triumph. The invisible is real. Let it usher you now into eternal life, so that when the great change comes it may be for you, whose real life long has been in the unseen, like going home. For this is the root of all great religion, this is the meaning of all faith in God, this is the basis of immortal hope, this is the radiance of the Easter morning, that we endure as seeing Him who is—aye, and those who are—invisible."

**Tanganyika and Its Future.**—By D. Julius Richter.  
(World Dominion Press, 3s. 6d., postage 4d.)

The World Dominion Press has achieved what journalists would call a "scoop" in securing Dr. Julius Richter of Berlin to write one of the volumes of their Survey Series. The present reviewer took up the book with added interest because of its authorship, and found in it all the usual marks of Dr. Richter's wide knowledge, accurate statistics and readable English. It is particularly useful to find one chapter devoted to the work of Roman Catholic missions in the area. The book is a model piece of survey work.

In a population of some 5,000,000 there are nearly 100,000 baptized Protestants and some 200,000 baptized Roman Catholics; that is, about one person in seventeen in the territory is a Christian.

The L.M.S. has no missionary or head-station in Tanganyika but it has several out-stations attached to Kawimbe and some 1,200 baptized Christians. Ujiji, where Stanley found Livingstone in 1871, is still without any Protestant work, and in a journey of nearly 300 miles from Ujiji to Kawimbe it would be impossible to find a single Protestant Christian until one reached the L.M.S. area.

**The Land and Life of India.**—By Margaret Read.  
Author of "The Indian Peasant Uprooted," "From Field to Factory," etc. (Livingstone Press, 2s., postage 2½d.)

The author has succeeded admirably in giving us a balanced and a vivid picture of India, revealing the daily life and thought of her people, reminding us of the greatness of her past and indicating the tremendous changes which are taking place in that vast and complex continent. It is not a problem book, but it gives a living picture of India through Indian eyes, and is well illustrated by photographs, maps and charts.

**Child Marriage: The Indian Minotaur.**—An Object-lesson from the Past to the Future. By Eleanor F. Rathbone, J.P., LL.D., M.A., M.P. for the combined English Universities. 1934. (George Allen and Unwin, 2s. 6d., postage 3d.)

The newly issued Indian Census Report for 1931 contains many disquieting revelations, but none more so than the huge increase in child-marriage and the continuing enormous mortality of women due to premature maternity, bad midwifery, purdah and kindred social evils. The first part of this book exposes the futility of the steps hitherto taken to cope with child marriage. The second part discusses the remedies. Wider voting rights and a larger share in administration are claimed for women, and women themselves are urged to take up the Government's challenge, "Educate public opinion." The book has a direct bearing on the problem of India's future Constitution and contains new material concerning other problems besides that of child marriage.

**Modern Samoa.**—By F. M. Keesing. (George Allen and Unwin, 16s. net, postage 9d.)

Dr. Keesing spent eight months in Samoa under the auspices of the International Research Committee of the Institute of Pacific Relations, and has produced a book which should be of great value to students of Missions and all who are interested in the future development of the Polynesian peoples. He is clearly a keen and trained observer and has gathered his material from many sources. He writes as an impartial and up-to-date observer of many aspects of Samoan life—politics, justice, land ownership, contract labour, economic life, medical work, religion and education. His references to Missions are frequent and generally sympathetic, though on occasion he seems to lay more stress on the view of an individual than on what we should assume to be the common missionary viewpoint. But this is a valuable book both for study and reference.

**An African Prophet.**—By Rev. W. J. Platt. (*Student Christian Movement Press. Price 2s. 6d., postage 3d.*).

This volume will receive a warm welcome. There are certain classic stories connected with the enterprise of Christian missions which are too wonderful to remain the sole possession of any particular denomination, and this story is of that number.

It was in 1923 that Rev. W. J. Platt, then a young Methodist missionary, working in Dahomey, followed up a rumour that had reached him, and had the amazing experience of going to village after village and finding companies of scores and hundreds of "Harris Christians," who greeted him as the Christian messenger for whom they had waited for ten long years.

Very soon the Methodist Church at home rang with the news of this tremendous challenge, and Mr. Platt tells us how, despite a considerable burden of debt, his Mission Board determined to send both men and money to honour the patient faith of those thousands of "Harris Christians."

You have to read between the lines of this modest narrative to realise Mr. Platt's own contribution towards

this prodigious enterprise. I have memories of his coming home on furlough at that time, tall, gaunt, obviously a man burdened beyond a man's strength. I wondered if his own health would stand the fearful strain. Happily it did, and with the help of missionary statesmanship of a high order in London, Mr. Platt led the forces which carried through a campaign of evangelism, of education and of training for service the fruits of which multiply as the years pass.

There will be many who will read and re-read the later chapters of "An African Prophet," because while the problem of shepherding such a vast community at a moment's notice does not often confront missionary societies, the work of foundationing an indigenous church has to be done all the time, and to be better done as the structure increases in size to meet the demands of an expanding membership.

For the preacher or speaker who is wanting a new illustration of old truths Mr. Platt's book is scarcely to be equalled. As a Methodist I warmly commend it to my Congregationalist friends.

STANLEY SOWTON.

*The books referred to in these pages are obtainable from the Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.*

## Tribes Joined in Service



Mons. H. Noyer (Swiss) sends from Tananarive, Madagascar, this photograph of himself and five out of the dozen boys who obtained their "brevet" last year from the Ivohady School at Fianarantsoa. The five boys are from different tribes. From left to right they are Hova, Betsileo, Taimoro, Taisaky and Tanosy. This variety arises from the fact that the Norwegian Mission as well as the L.M.S. is served by the School.



## The L.M.S. Income—Hope deferred

AT their Board Meeting on April 25th the Directors had before them the statement of income and expenditure to March 31st, the second of the three years during which it had been planned to bring income and expenditure to an equality. That hope is again deferred, for the contributions from the supporting churches were £8,000 less than in the previous year, and about £12,000 below the estimates framed a year ago.

The total income under the head of Contributions was £153,521, which has to be compared with the actual income last year of £161,247 from the same sources. (See *Accounts on page 131.*)

The Directors reaffirmed their determination to secure a balanced budget, though they

regretfully realised that the circumstances of the time render it doubtful if that can be done by March, 1935. The following resolution was agreed to :

*That in view of the seriousness of the situation, the review of the 1934-1935 Budget called for by the resolution of last December be undertaken by the Finance Sub-Committee . . . , and that the Sub-Committee be requested to take into consideration the trend of contribution income, or legacy income, of dividends and special funds, making a report for presentation to the June Board regarding plans for balancing the budget within a reasonable time, including proposals for an increase of income and any necessary reductions of expenditure.*

## Retirement of Mr. F. H. Hawkins

RESOLUTION OF THE BOARD, APRIL 25TH (see also the May issue of "The Chronicle").

THAT on the occasion of the retirement of Mr. F. H. Hawkins, LL.B., from the position of Foreign Secretary of the Society, the Directors place on record their high appreciation of the outstanding services which he has rendered to the Society and to the missionary cause in general. Mr. Hawkins became a Director of the Society forty-two years ago. After six years' service as a Director he had so gained the confidence of the Board that he was elected Chairman at the age of thirty-four. That was, and still remains, a record. Eleven years later, in 1909, the Board again elected him to the Chair, and continued him in office for the following year also. As a result of his deputation visit to China in 1909-10 he felt a call to dedicate his powers to full-time service of the Society. After carefully counting the cost he deliberately gave up a lucrative and growing practice as a Wrexham solicitor, and offered himself to the L.M.S. He accepted the Board's appointment in 1911 as Lay-Secretary, and in 1912 as Joint Foreign Secretary. The same whole-hearted dedication to God's call has marked his service of the Society through all the years. He has brought an iron constitution, a trained mind and a disciplined spirit to the service of the Society. He has lifted the standards of administration and increased the efficiency of the mission fields for which

he has been responsible. He has gained a unique understanding of the problems of Madagascar, Africa, and especially of China. He has won the affection and high regard of missionaries, and has, with Mrs. Hawkins, thrown open his house and entertained missionaries with generous hospitality. To those who have worked with him in the Mission House he has been a loyal colleague and a wise adviser. His service outside the Society has been almost equally distinguished. From its inception he has been one of the most prominent figures in the Conference of British Missionary Societies, having been both Secretary and Chairman more than once. Other Missionary Societies have shown their confidence in him by seeking his assistance on many important occasions. In America he has been welcomed and consulted as one possessing world-wide influence among Protestant missionary administrators. He has been a man of quiet and persistent determination, a wise counsellor, a true friend, and one whose walk with God has been very close. The Directors give thanks to Almighty God for so great a gift. In taking farewell of Mr. and Mrs. Hawkins the Directors assure them of their sincere gratitude for notable services in the past and their cordial good wishes for the future, and they pray that the good hand of God may ever rest upon them.

"The true sage is not he who sees, but he who, seeing the furthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness." (Maeterlinck.)

## Plump Toddler—a living witness

AT the L.M.S. Medical Missions Meeting on May 8th, Dr. Ian Orr, M.D., F.R.C.S.E., told of an incident at one of the branch hospitals associated with the great Neyyoor medical work. The Indian doctors at the branches attended to general cases and sent the more serious ones into Neyyoor. Every six months or so Dr. Howard Somervell or he made a tour. On a visit about two years ago he had found a great crowd standing outside the hospital. An Indian doctor asked him to see one case before anything else. There were a man and a woman, and the woman was holding a baby six weeks old, which was nothing but skin and bone. The story was that everything it had been given it had vomited, and day by day it was getting thinner and weaker. He examined it and saw that nothing but a rather serious major operation could save its life. He felt that the child could hardly stand an anæsthetic, still less an operation. He explained to the father and mother who and what he was. He said he was the servant of a great doctor who lived two thousand years ago whose spirit lived and controlled that hospital. He could never forget the scene, it was burnt into his memory

for all time. There was a great crowd of people—curious, some sympathetic with the father and mother, some there to mock and scoff at the white man. In the afternoon the theatre was prepared, the father and mother went in with him and he offered up a short prayer. Fortunately for him he had a well-trained group of assistants. Gently the anæsthetic was dropped, just enough to keep the child under, and every instrument was passed so quickly and quietly, he scarcely had to ask for it. The baby stopped breathing—he stopped breathing, too. The pulse ceased to beat, he gave an injection, gave artificial respiration; the baby took a gasp and all who stood by took a gasp. Breathing came regularly again, the pulse came back, the baby was wrapped up in warm clothes and for two days fed through a tube. It began to put on weight. A year later he had visited that hospital again and there in the front of the crowd was a smiling man and a fine fat, plump little toddler just learning to walk. He could not help feeling that the Gospel of Jesus Christ had done something that human hands could not do.

## At the Board Meeting

(The decision taken at the Directors' meeting on April 25th regarding the Budget will be found on earlier pages.)

### Deputy-Chairman

Dr. W. C. Bentall was elected by ballot to be the Deputy-Chairman of the Board for the ensuing year. The election carries with it succession to the Chair in the following year. (He was Chairman in 1923.) Dr. Bentall, formerly in charge of the great medical mission at Neyyoor, has recently travelled through India, and has an intimate knowledge of the work there.

### New Foreign Secretary

An important item in the agenda was the impressive dedication service for the new Foreign Secretary, Rev. J. Cocker Brown, who will follow Mr. F. H. Hawkins in the

special work of caring for the L.M.S. missions in China. He will have responsibility also for the African field.

In the afternoon session, the Board welcomed the Rev. Ronald Rees, British Secretary, National Christian Council for China; Rev. L. Gordon Phillips, returning to Amoy; Mr. and Mrs. R. Haydon Lewis, returning to South Africa; and Miss Frances Hare of Madagascar, on her retirement.

The Chairman also gave a welcome to the Rev. and Mrs. Godfrey Phillips, recently returned from visiting the Indian stations, and to the Rev. Nelson Bitton after his deputation visit to Australia, New Zealand and the South Seas.



"All the past we leave behind :  
 We take up the task eternal, and the burden, and the lesson,  
 Conquering, holding, daring, venturing, so we go the unknown ways,  
 Pioneers ! Pioneers !"  
 (Walt Whitman.)

## Publish the Tidings

THIS month there is beginning a planned effort to increase the number of readers of the Society's two magazines, *The Chronicle* and *News from Afar*.

Those friends who distribute them in the churches and schools will be receiving a word of thanks and encouragement from Headquarters as well as information as to some effective methods which may be tried in places where there is reason to believe that additional readers can be secured. It is a good plan to invite new subscribers to begin to read *The Chronicle* in July, paying one shilling for the half year to December,

or twice that sum for the twelve months ending with June, 1935. There are so many claims for subscriptions in December and January that any change which removes one of them to June should be helpful.

The regular use of the magazines must inevitably result in steady and well informed support of the great undertakings abroad for which the Church is responsible, and those who devote themselves to finding new readers are doing something that may have the most far-reaching consequences in the spread of the Gospel throughout the world.



Photo by]

[E. E. Bryant

Reading from left to right : Front row—W. F. Rowlands, Jeana Turner, Mrs. R. K. Evans (née Janet Rees), Mrs. Bryant (née Myfanwy Rowlands), Mrs. W. F. Rowlands (née Margaret Cormack). Back row—Eric H. Liddell, G. W. Milledge, A. Morrison Baxter, E. Shilston Box, R. V. Liddell.

## Schoolfellows on Service

IT happened that these members of the North China Mission Staff gathered at their District Committee Meeting at the Tientsin Anglo-Chinese College last February were all ex-scholars of the famous Schools for Missionaries' Children at Sevenoaks and Eltham. Other former scholars in the same schools, now widely separated, may here recall some old companionships.

# INDIA YEAR 1934/5

## NEW PUBLICATIONS

### BUILDERS OF THE INDIAN CHURCH

By Stephen Neill.

Illuminating studies of personalities who have helped to build up the Indian Church. A most readable book, suitable also for group study.  
2s. net, postage 2½d.

### THE LAND AND LIFE OF INDIA

By Margaret Read.

This book will be read with pleasure by all who want a vivid account of daily life and thought in India, written from a human and sympathetic point of view. The second book in the new Senior Background Series.  
Cloth Boards, 2s. net, postage 2½d.

### STORM TOSSED: A STORY OF INDIAN LIFE

By Miriam Young.

A book that appeals to women and girls. Sketches from the life of a typical Indian woman, from her childhood to her Moslem marriage. Equally suitable for private reading and group study.  
1s. net, postage 1d.

### TALKS ON AN INDIAN VILLAGE

By Clarence Clark.

Interesting stories for children for use by leaders, with suggestions for handwork and outline pictures.  
1s. net, postage 1d.

### TWO AND AN ELEPHANT

By Winifred Wilson.

A delightful little book for children of kindergarten age. The story of a tiny Indian girl, her English playmate, and Ram Lal the elephant. Illustrated in colour at every opening. 1s. net, postage 1d.

### CHRISTIAN MASS MOVEMENTS IN INDIA

By J. W. Pickett.

The aim of this book is to show what the Mass Movement has done by surveying representative areas, family by family. Over 3,500 families asked over 50 questions each; their answers were checked. Six areas over all India, selected as representative of Mass Movement work, long-established and recent movements being studied.

Cloth Boards, 7s. 6d. net, postage 9d.

#### SPECIAL INTEREST TO L.M.S.

Our Nagercoil area described as specimen of long-established successful Mass Movement. The report covers all phases of life—Social, Economic, Religious and Educational. The volume concludes with Conclusions and Recommendations.

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*Every student of India should possess a copy of this book.*

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